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II.—SEMASIOLOGICAL POSSIBILITIES.

II.

In vol. XIX, No. 1 of this Journal I endeavored, by tracing the development in meaning of several roots, to prove that "difference in meaning is no bar to connecting words." It is equally true, or rather consequently true, that *similarity in meaning is no ground for connecting words*. For as the signification of a word depends more upon the manner in which it is used than upon its primary meaning, the same idea may be expressed in various ways. I do not mean where we consciously use figures of speech, but where words are used in what we now feel to be a concrete sense. For example, whatever may be the word for 'tongue' in various languages, it has come to denote practically the same thing, though the figures of speech that brought the several words into vogue might be entirely different. Or again, *heavy*, *schwer*, *gravis* are synonymous not only when referring to weight, but also in many metaphorical uses of these terms. And yet the ideas implied in their origin are quite distinct. This is true in numberless cases.

That this must be so is easy to be seen. For as various meanings develop from a common centre, and any derived meaning may, in turn, become a centre of development, there are many intertwinings of meaning within any related group of words, and many coincidences among unrelated groups. I do not hesitate to say, therefore, that the signification of a word is mainly a matter of development, and though this may be traced back, it can not be foretold. If, then, we find a related group of words with closely allied significations, we may, it is true, easily point out the common idea in that group, but we can not with certainty know the primary meaning. In order to discover this it is necessary to have variety and difference in meaning; and the greater this variety and difference, the more easily can the centre of divergence be found. From Goth. *flōkan* 'bewail' and OHG. *fluohhōn* 'curse' it would be impossible to know the primary meaning, but Lat. *plangō*, Gk. *πλῆσσω* show us that the original

idea in this group at least was 'beat, strike'; and consequently we may connect with OHG. *fluohhôn* 'curse' OE. *flōcan*¹ 'clap, applaud.'

Of coincidences in meaning among unrelated words but little need be said. These arise, as I have said, in the process of development. A given meaning may be found in a large number of roots, because the possibilities for the development of that meaning are very great. Thus the meaning 'swell' occurs in the root *ǵ^hel-*, OHG. *quellan* 'swell'; *ǵ^her-*, Gk. *βρῶω* 'swell'; *ῥῆν-*, Skt. *ṛváyati* 'swells'; *pīd-*, Gk. *πῖδαξ* 'spring,' OE. *fāted* 'fat'; *teyo-*, *tū-* 'swell,' and its many derivatives; *eīd-*, Gk. *οἶδος* 'swelling'; *sūel-*, OE. *swellan* 'swell'; *bhelgh*, OHG. *belgan* 'swell'; and in numerous others.

1.—An interesting development is shown by the root *nek̂-* 'reach, come to.' This gives: (1) Skt. *nāçati* 'come to, reach, attain,' Lat. *nanciscor* 'obtain,' Goth. *ga-nauhan* 'suffice, ausreichen,' Gk. *ἐνεργεῖν* 'bear,' i. e. 'cause to come to': (2) Skt. *nāçyati* ['reach the end'] 'perish, get lost, vanish,' Gk. *νεκρός* 'corpse,' Lat. *nex* 'murder,' *necāre* 'slay,' *noceō* 'injure,' etc. A striking parallel to this is Lat. *pereō* 'go through': 'pass away, perish, be lost, vanish.' Similarly in Ger. *hinkommen*: *umkommen*; Goth. *qiman* 'come, arrive': *usqiman* 'slay.' For this connection cf. Uhlenbeck, Et. Wb., s. v. *naus*, who, however, explains differently the development in meaning. Such examples are the best evidence of the truth of the thesis for which I contend. I therefore submit other examples in which is traced the semasiological development of several roots.

2.—The IE. root *pēd-*, *pōd-* shows in its derivatives such a wide range of meaning that the relation between these derivatives is often lost sight of or even denied. Especially is this true among Germanists. For example, Kluge, Et. Wb., supposes that in OHG. *fazzōn* several different roots have fallen together. Such a possibility I do not deny, but it is capable of proof that the various meanings therein contained may come from the same source, and that there is, therefore, no semasiological reason for referring the word to more than one root. This root I regard as *pēd-*, *pōd-*, which I believe is one in origin wherever found.

¹ This word is not given by Kluge or Uhlenbeck in their Et. Wbb., but the connection I have seen somewhere, and it is undoubtedly correct.

The primary meaning of this root was 'downness,' if I may coin such a word. This would give for the noun 'base, bottom, foot,' for the verb 'fall; sink down,' for the adverb 'down, below.' When once the root took on the signification 'foot,' the verb naturally meant 'to foot it, step, go.' This, according to usage, would mean simply 'go, travel' or 'go lightly' or 'go rapidly,' etc. Again, the causative of 'fall' is 'cause to fall,—sink down,' hence 'weigh down, load.' A slightly different development is 'cause to sink down, bend (primarily down, later in any way), grasp, encircle, bind,'—'encircle, gird, dress, adorn,' etc.

Examples showing this development are: Gk. *πέτα* 'foot, bottom, end, hem,' *πεζός* 'on foot, on the ground,' *πούς* 'foot,' Skt. *pād-*, *pad-*, Goth. *fōtus*, etc., Gk. *πίδον* 'ground, earth,' *πεδόθεν* 'from the bottom,' OChSl. *podŭ* 'bottom,' Lat. *pessum* 'down' (cf. Klotz, Jahn's Neue Jahrb., vol. XL, 1844, p. 26 f.); Skt. *padā-* 'step, footstep, place, home,' *pāda-* 'foot, leg, ray,' Lith. *pėdà*, Lat. *pēda* 'step' and probably also *passus* < **pād-tu-s*, ON. *fet* 'footstep'; Lith. *padis*, Lat. *pedō* 'prop'; *pedō* 'splayfoot,' Gk. *πηδόν* 'blade of the oar,' *πηδάλιον* 'rudder'; Skt. *padyatē* 'fall, sink down, perish; go, step' (this meaning secondary, as explained above), OE. *fetan*, OHG. *fezzan* 'fall,' *fazzōn* 'go' (for other meanings see below), OChSl. *padā* 'fall,' ON. *feta* 'find the way,' Lith. *pėditi* 'step lightly,' Gk. *πηδάω* 'spring' (cf. Prellwitz, Et. Wb.).

The causative 'cause to fall,—sink down, weigh,' etc., appears in OHG. *fazzōn* 'load down' ('arm, clothe,' probably through a different development), *fazza* 'load, weight, bundle.' With these compare Lat. *pendō* 'cause to hang down, weigh,' *pondus* 'weight.' The causative 'cause to fall, bend, crook' occurs in Lat. *pandō* 'bend,' *pandus* 'bent' (from **pand-*), *pēdum* 'shepherd's crook.' Closely connected with this is the meaning 'clutch, hold,' as in Lat. *impediō* 'clasp, encircle, embrace, entangle, hinder, detain,' etc. This is supposed to come from the primary signification 'entangle the feet,' as indeed it may have done. But we are not shut up to that explanation. The fact probably is that the meaning 'hold, seize' developed from the root *pēd-* along different lines. For *impediō* I believe the meaning came from 'bend.' And even in *compes*, which is supposed to be primarily 'shackle for the feet,' the usage gives a more general meaning. The word may even be used for 'necklace.' So in Gk. *πέδη* 'fetter,' *πεδάω* 'bind, fasten' the meaning was or became general. But, however

developed, the words in popular usage were probably connected with 'foot,' with which they are undoubtedly related, even if not in the manner usually given. Of the same origin, whatever that may be, are OE. *fetel*, ON. *fetell*, OHG. *fezzil* 'band, belt' and OE., OS. *feter*, ON. *fioturr*, OHG. *fezzira* 'fetter.' These two groups Kluge separates. But, as we have seen, the word was used in the widest sense both as noun and as verb. No one, I imagine, would deny that Lat. *impedio* is from the root *pēd-* 'foot,' and yet the meaning of that word is anything but 'bind the feet.' As certainly akin to *pēd-*, *pōd-* 'foot' is OHG. *fazzōn*. The very variety of its significations is evidence for, not against, this connection. The correspondences in meaning are surprisingly well retained. Thus OHG. *fazzōn* 'seize, hold': Lat. *impedio* 'clasp, check,' Gk. *πεδάω* 'fasten' (e. g. door); OHG. *che-uazzo* 'amplector': Lat. *impedio* 'embrace'; OHG. *fazzōn* 'load, saddle, equip': Lat. *impeditus* 'encumbered with baggage,' *impedimentum* 'baggage'; OHG. *fazzōn* 'go,' ON. *feta* 'find the way,' *fet* 'step': Lat. *pēda*, Skt. *padyatē* 'goes'; OHG. *fezzan*, OE. *fetan* 'fall': Skt. *padyatē* 'falls,' etc.

These correspondences are not accidental, but prove that these words are from the same source, and that they have developed along the same lines. They make it probable also that the primary meaning of Gk. *πεδάω*, Lat. *impedio*, OHG. *fazzōn* was not 'bind the feet,' but 'bend, bind, weigh down.' These words are, of course, of secondary origin, but the stem from which they were derived probably meant 'bond, band' in general, or 'weight, load,' that which causes one to sink down. From 'pack, load, equip' it is an easy step to 'overlay, clothe, adorn,' or these meanings might come from 'encircle, surround, gird.' Such a development is found in MHG. *vazzen* 'mit gold, farbe u. dgl. überziehen, rüsten, kleiden, schmücken,' OE. *fēted* 'adorned,' Goth. *fetjan* 'adorn,' ON. *fat* 'clothing,' etc. From 'hold' develops OE. *fæt*, ON. *fat*, OHG. *faz* 'vessel,' OE. *fētels* 'tub, vessel, pouch,' from which *fētelsian* 'put into a vessel.' Similarly OE. *fātan inn* 'take in, swallow,' i. e. 'to pouch,' just as Eng. *pouch* is used in the sense of 'eat.' In OE. *fetian*, *feccan* 'fetch, summon, seek, take, seize, gain, marry' is preserved a causative to Germ. **fetan* 'go,' cf. ON. *feta* 'find the way.' In this word, 'seize, gain' comes from 'come to, reach,' as in Skt. *prati-pad*.

3.—The IE. root *erebh-*, *erbh-*, *rebh-* occurs in several groups of words which it is customary to separate. These may be, and

therefore should be, connected. The primary meaning was probably 'press upon, compress.' Hence 'enclose, cover' is the prevailing idea of the following group: Gk. ἐρέφω 'roof over, enwreath'; ῥοφος 'covering'; OHG. *hirnireba* 'skull'; *rippa*, OE. *ribb* 'rib'; OHG. *reba* 'rebe.' Prellwitz, Et. Wb., s. v. ἐρέφω; Kluge, s. v. *Rippe*. Here probably belong Lat. *arbor*, *arbutus*, *arbustum* and *rabuscula*, and also *orbis*, etc. To this root we may also refer the unexplained Gk. ἔρφος 'hide, skin,' i. e. 'covering.' This is better than the connection I made in Mod. Lang. Notes, XIII, No. 5, 289. To this I should join Lith. *arbonas* 'cattle,' not "arbeitendes tier," as explained in PBB. 16, 562, but 'the hide-bearing animal.' From the meaning 'covered' we may also come to Gk. ὀρφνός 'dark,' OHG. *erpf*, ON. *iarp*, OE. *earp* 'dark.' Noreen, UL. 89.

From 'press upon, distress' have developed the significations in OE. *earfoð* 'full of hardship, grievous, difficult,' and as noun 'hardship, distress, difficulty,' Goth. *arbaiþs* 'pressure of business' (II Cor. 11, 28), 'toil, work,' OHG. *arabeit* 'hardship, distress, toil.' With these have been compared OChSl. *rabŭ*, *robŭ* 'servant,' Pol. *robić* 'to work,' Arm. *arbanean* 'servant.' Schade, Wb., s. v. *arabeit*. For the supposed connection with Lith. *dárbas* see below.

A slightly different development of meaning is seen in the stem **orbho-* 'bereaved.' This has come from the general signification 'distressed, grieved,' or else has developed from 'press upon, rub, strip,' as in Lat. *stringō* 'press together' and 'strip off.' Here belong Gk. ὀρφανός 'orphan,' Lat. *orbis*, Goth. *arbi* 'inheritance,' from **orbhjo-* 'belonging to an orphan.'

4.—Lith. *dárbas* 'work,' *darbūs* 'laborious,' *dàrbti* 'to work,' which Uhlenbeck supposes to be connected with Goth. *arbaiþs* (cf. PBB. 16, 562, and Et. Wb., s. v. *arbaiþs*), have nearer relatives in Germ., to say the least. These are OE. *ge-deorþ* < **dherbho-* 'labor, effort, hardship,' *deorfan* 'to labor, perish,' *dierfan* 'injure.'

The primary meaning of this group was evidently 'endurance, suffering, exertion,' and hence 'toil, labor.' That was the very basis of the idea of 'toil.' Notice also the OE. 'labor': 'perish.' For the same development of meaning compare Kluge, Et. Wb., s. v. *sterben*, and especially Gk. κάμνω 'am weary, exhausted; feel trouble, am distressed; work hard'; οἱ καμόντες 'the dead.'

From the idea of 'exertion, distress' comes that of 'agitation.' Hence we may add to the above group Goth. *drōhjan*, OE. *drēfan*, OHG. *truoben* 'agitate, disturb, distress,' OS. *drōbian* 'be distressed,' OHG. *truobi* 'dull, cloudy, muddy,' *truobisal* 'affliction, distress,' etc. Here also, with Uhlenbeck, ON. *draf*, OE. *dræf*, OHG. *trebir* 'dregs,' but not ON. *dregg*.

The root *dher-bh-* is in all probability an outgrowth of *dher-* 'bear, endure.' We may therefore dismiss Uhlenbeck's comparison between Lith. *dārbas* and Goth. *arbaiþs*. It can not be emphasized too much that similarity of meaning should always be cause for suspicion. Words that have been separated for several thousand or even several hundred years we should expect to find with divergent meanings. This is true not only of words in different languages, but also of those in the same tongue which have long been separated in function.

To this same root *dher-bh-*, *dhre-bh-* belong Gk. *τρέφω* 'make firm, thicken, curdle (milk), feed,' etc., *ταρφέες* 'thick, dense,' *τάρφος* 'thicket,' *τρόφος* 'large, big.' Prellwitz, Et. Wb., s. v. *τρέφω*. And here we may add OE. *dearf*, ON. *djarfr*, *djörf*, *djarfst*, OS. *derbi* 'bold.' Here the development 'be firm, bold' is the same as in the root *dher-s-* 'be bold, dare' in Skt. *dhārṣati* 'dares,' Goth. *ga-daursan*, etc.

We have in the above groups two main lines of development from the root-meaning of *dher-* 'firm, hard.' These are: 'be firm, hard, endure, suffer, be distressed, toil,' etc.; and 'be firm, hard, thicken, become large'; to which is closely related the idea in 'firm, bold.'

The same meaning as in Gk. *τρέφομαι* 'be clotted, coagulate' is seen also in *θρόμβος* 'lump, clot,' *θρομβόομαι* 'curdle, coagulate.' These have been compared with Lith. *drambāžius*, *drambl̃ys* 'Dickbauch,' *drimbù*, *dripti* 'in klumpen herabfallen, klecksen,' *drebiù* 'Breiiges werfen, dass es spritzt, klecksen.'

The root contained in *θρόμβος* ends in *ḃ*, which might have arisen phonetically or might represent a root *dhre-b*, a by-form of *dhre-bh-*. The Lith. words also may come from *dhreb-*. At any rate, we have this form of the root in Germ. in words which are certainly related: OE. *drepan* 'strike, hit' (with weapon), *ge-drep* 'stroke' (of dart), ON. *drepa* 'strike, slay,' *drāp*, OSw. *drāp* 'slaughter,' OHG. *treffan* 'hit, fight.' The Germ. verb *drepan* is evidently a denominative from the stem **dhrebo-*, meaning primarily, as in Greek, 'clot, clod, lump,' and then missile, weapon

of any kind. The verb therefore meant 'hit with a clod, weapon,' just as Lith. *drebiù* means 'hit with a clot, bespatter.' The only difference in the development of meaning is that *drebiù* signifies 'hit with a soft mass,' while *drepan* is to 'hit with a hard mass.'

Here also may belong the Germ. verb-stem *dreup-*, *drup-* 'drop,' with a secondary ablaut coming from *drup-* < *dh̥rb-*, as in OE. *dropen*, pret. part. of *drepan*, Beow. 2981, or in MLG. *drupen* beside *drepen* in the present. As in *drepan* we saw the meaning 'hit with clods,' so here we have the corresponding intransitive 'fall in clots' as in Lith. *drimbù*, *drìpti*. However, it is better to refer Germ. **dreupan* to the root *dhreub-*, which is closely allied to the root *dhreubh-* in Gk. *θρύπτω* 'break in pieces, soften,' *θρύψις* 'breaking in pieces, dissolving,' *τρύφος* 'piece, morsel, lump,' and to *dhreup-* in Lett. *drūpt* 'fall to pieces,' *dra'upit* 'crumble,' *drūpi* 'fragments.' These are all extended from the root *dhru-* 'mass, lump' in Gk. *θραύω* 'break in pieces, shiver, soften,' Lith. *su-druniti* 'become soft,' etc. Cf. Prellwitz, Et. Wb., s. v. *θρύπτω*. From *dhru-* comes also *dhreu-s* in Lett. *druska* 'crumb,' Goth. *driusan* 'fall,' Gk. *θραῦσμα* 'piece.' Cf. Johansson, KZs. 30, 422.

Whether Germ. **dreupan* comes from *dh̥rb-*, with secondary ablaut, or from *dhreub-*, it may be referred to the root *dher-*. As far as the meaning is concerned, there is no difficulty. We have: 'be firm, clot,' and from a noun 'clot, lump' comes 'fall in lumps, dissolve, drop.' Similarly in the root *dhreus-*. Hence the various meanings: 'blood' (drops), 'sad' (drooping), 'sluggish' (drooping), etc. The like development in meaning appears in Goth. *drauhsna* 'fragment, dropping,' OE. *droge* 'excrement,' from the root *dhruugh-* or *dhruk-*. A root *dhruk-* in the sense of 'firm, hard, dry' occurs in OE. *drȳge* 'dry,' ON. *draugr* 'dry wood,' OE. *drūgoð* 'dryness, dry ground,' *drūgian* 'dry up'; a synonymous *dhrug-* or perhaps rather *dhrukn-* in OHG. *trockan*, OS. *drukno*, etc.

5.—The IE. roots *smě-*, *smō-*; *smě-i-*, *smō-i-*, *smĩ-*; *smě-u-*, *smō-u-*, *smĩ-* are found in a large group and with widely diverging meanings. I shall show, however, that all these meanings may develop from a common centre, and that, consequently, there is no semasiological reason for separating them. This common centre is 'rub.' Some of the developments therefrom are: 'rub, wipe off, wash, cleanse'; 'rubbed, caressed, pleased, smile' or 'rub, smear, anoint, shine, smile'; 'rub, smear, defile'; 'rub,

stroke, strike, throw'; 'rub, wear away, consume, burn.' From these the various shades are easily derived. For the connection of these roots compare Persson, *Wurzelerw.* 10 f, 65, 155, 181¹.

From *smě-* we find Gk. *σμάω, σμῆν* 'rub, smear, anoint, wipe, wash off, cleanse'; *σμήχω* 'rub, wipe off, clean'; *σμάχω* 'rub, rub to pieces, grind down'; *σμῶδιξ* 'bruise'; OHG. *smāhi* < **smě-kjo-*, Lat. *macer* < **mākro-*, Gk. *μακεδνός*, OHG. *gi-smāhteōn* (cf. Prellwitz, *Et. Wb.*, s. v. *σμῆν*, etc., and Noreen, *UL.* 207). Here perhaps also OE. *smacian* 'pat,' whence the idea of sound as in *smack*, and then 'to smack the lips in eating, eat, taste, smell,' as in OE. *smæcc* 'taste,' OHG. *smecken* 'taste,' MHG. *smecken* 'taste, try, smell.' The stem from which these came may be written **smə-go-* or **smo-go-*. From a stem **smě-lo-*, **smə-lo-* come OHG. *smal*, OE. *smæl* 'small, slender,' Gk. *μῆλον* 'small animal, sheep, goat,' etc. Cf. Prellwitz or Kluge, *Et. Wb.* Here too may belong the IE. stem *sme-ro-* 'rub, smear.'

The root *smĩ-*, which is plainly an outgrowth of *smě-*, shows the same development in meaning. We may therefore assume that this differentiation took place in the simple root, at least in its main features, though, of course, the enlarged form *smĩ-* has specialized meanings. Moreover, the compound roots *smĩl-*, *smĩr-*, *smĩd-*, *smĩt-*, *smĩg-*, *smĩk-* have significations that are the same as those of *smĩ-* or are easily derivable therefrom. For *smě-* and *smĩ-*, therefore, we may claim an IE. origin, but the developed roots *smĩl-*, *smĩd-*, etc., are not necessarily IE. roots—that is, roots that were formed during the IE. unity—but may have developed in the separate dialects. The evidence, however, is only negative.

The meanings 'rub, smite, cut' are found in *smĩ-*, *smĩl-*, *smĩd-*, *smĩt-*; as, Gk. *σμύνῃ* 'hoe,' *σμίλη* 'knife,' Goth. *smeitan* 'smear,' -*smiþa* 'smith.' Of course, these are plainly derivatives of *smĩ-*, but I set them down as separate roots because I believe that is the process of root-formation. In other words, there is no more reason for dividing Gk. *σμίλη* into a root *smĩ-* and suffix *-lo-*, *-lā-* than to make the same division for Goth. *smeitan*, *smĩ-* + *-do-*.

The significations 'smile, laugh' and the closely related 'flatter' are seen in *smĩ-*, *smĩl-*, *smĩr-*, *smĩd-*, *smĩg-*; as, Skt. *smáyatē* 'smiles, blushes,' *smáyam* 'astonishment,' Eng. *smile*, Lat. *mirus*, Gk. *μεῖδάω* 'smile,' MHG. *smeichen*. So we might take any meaning, and show how it appears in the enlarged roots. But it is interesting also to note how the same root is used in widely

different senses. For example, *smīd-*, *smeīd-* occurs in Goth. *bi-smeitan* 'besmear,' i. e. 'rub,' OChSl. *smědŭ* 'dark brown,' i. e. 'smeared, made filthy,' Prus. *smaidit* 'flatter,' i. e. 'stroke, caress,' *smaida* 'smile,' Gk. *μειδάω* 'smile.' (Cf. Uhlenbeck, Et. Wb., s. v. *bismeitan*, and Prellwitz, Et. Wb., s. v. *μειδάω*.)

It is usual to refer these words to *smī-* 'rub' and *smī-* 'smile,' but it is as certain as anything can be that these roots are one. Moreover, we see a regular development in the root *smeīd-* from 'rub' to 'smile'; from 'rub' to 'defile' (OE. *smītan*); from 'rub' to 'smile'; from 'rub' to 'throw' (*schmeissen*). All of these significations are found in Germ. except 'smile.' That this did not develop is purely accidental. There is nothing in the primary meaning that would exclude it, as we have seen. Nevertheless, it is not certain that these words all go back to a common *smeīd-*. This may have been formed independently in Gk., Slav., and Germ. from an inherited *smēi-*. That certainly was IE., *smeīd-* probably was not, though it may have belonged to the western unity.

That we find *smīd-*, *smīl-*, *smīr-*, etc., with the same or related meanings in different languages, while *smīd-* or *smīl-* has widely diverging significations, is due to the difference in development, not to the difference in origin. However, we saw that the differentiation in meaning took place in the root *smēi-*, hence probably in the time of the IE. unity.

Other examples of derivatives of *smei-* are Gk. *σμῦκρός* 'small' ('rubbed down'), Lat. *mīca* 'crumb,' *mīcidus* 'tiny' (Prellwitz, Et. Wb.); OE. *smīcer* 'elegant, beautiful' ('rubbed, polished'), OHG. *smeckar*, MHG. *smeichen* 'flatter' ('caress'), *smicke*, *sminke* 'paint, rouge' ('something rubbed on, smear'), MLG. *smēken* 'beseech' (Kluge, Et. Wb.). The root in the last group is *smēi-g-*, which is certainly much more closely related to the *smēi-k-* of *σμῦκρός* than the latter is to the *smē-k-* of OHG. *smāhi*. There is no reason for referring OHG. *smāhi* to a root *smēik-*, as in Brugmann, Grd. I² 486. Such comparisons are based, I believe, on a wrong assumption.

The root *smēu-* develops from 'rub' the meanings 'rub away, consume, burn'; 'smear, slip, creep, glide, penetrate.' Examples are: Gk. *σμύχω* 'cause to smoulder or waste away,' *ἐσμύγην* 'smouldered away,' OE. *smēocan* 'smoke,' Lith. *smāugiu* 'smother,'

¹On this development of meaning cf. OHG. *flitarezzēn* 'caress': MHG. *vlitern* 'laugh quietly.'

Brugmann, Grd. I² 745; Gk. σπουός, σμυός 'sullen, angry' ('aufge-
rieben'), Russ. *smuryj* 'dark grey,' Čech. *šmouřiti* 'cloud over,
be overcast' (Prellwitz), with which compare LG. *smoren* 'fry,
smother,' OE. *smorian* 'smother,' MdE. *smorder* 'steam.' The
same base *smū-* with the suffix *-lo-* occurs in Dan. *smul* 'dust,'
Du. *smeulen* 'smoulder,' MdE. *smul*, *smel* 'smell,' and also MHG.
smollen 'sulk, smile,' *smielen* 'smile,' if the ablaut here is not
secondary. From *smeu-q-* come Lith. *smūkti* 'glide,' OChSl.
smykati se 'slip, creep,' OE. *smūga* 'creep, penetrate gradually,'
smēan 'investigate,' MHG. *smiegen*, etc. Cf. Kluge, Et. Wb.,
s. v. *schmiegen*.

6.—The IE. root *tēyo-*, *tū-* 'swell, sway,' from which are the
derived roots *tue-ro-*, *tue-lo-*, *tue-to*, etc., written below *tueŕ-*, *tueł-*,
etc., occurs in a large number of words with widely divergent
meanings. Though it may be impossible to show a logical con-
nection between any two meanings, it is not difficult to trace the
development of any one of the various significations from the
common centre.

I give the primary meaning of this root as 'swell, sway,' as
'swell' does not entirely express what must have been the germ
idea, or at least the idea that very soon developed therefrom.
For the root formed many words expressing the swelling or
rising of water, the swelling or growth of plants, etc., and hence
the idea of 'swaying, rolling.'

To the simple root *tū-* we may assign OChSl. *tyjā*, *tyti* 'get fat,'
Skt. *tāviti* 'be strong,' Lat. *tueor* 'protect, guard, watch, observe,
look at,' OS. *thau*, OE. *þeaw* 'observance, custom, habit,' Goth.
þius 'servant' ('observer, guard'), Fick, VWb.⁴, 445. Here also
OE. *þāwian*, OHG. *douwen* 'thaw,' primarily 'swell, flow.' Com-
pare also OE. *þawenian* 'moisten' and Lith. *tūnti* 'swell' (of
water). These and allied meanings are found in the various
compound roots given below, and from these meanings the
numerous other significations are easily derivable.

From *tuen-* 'swell' come the following: Lith. *tūnti* 'swell, rise,'
tvānūs 'overflowing,' *tvānas* 'flood,' OHG. *donēn* 'swell,' Fick,
VWb.⁴ I 449. Probably here rather than to *ten-*, OE. *þunian* 'be
prominent or erect, be proud.' In *donēn*, *þunian* the roots *tuen-*
and *ten-* have fallen together.

Similarly *tuem-*, *tūm-* in Lat. *tumēō*, *tumulus*, Skt. *tumra* 'swel-
ling,' *tumala* 'tumult,' Lat. *tumultus*, Av. *tūma* 'strong,' OE.

pūma 'thumb,' OHG. *dūmo*, etc. Cf. Fick, VWb.⁴ I 61 f., 445. These are generally regarded as derivatives of *tū-* 'swell.' With equal right we may explain the roots given below as outgrowths of *tū-*.

The IE. root *tūēr-* furnishes an interesting variety of meanings, but wherever it occurs it may be one and the same. For all these meanings are easily brought together. Primarily it signified 'swell, sway.' From this come several lines of development about as follows: 'Swell, sway, whirl, go rapidly; whirl, stir, beat; whirl, twist up, confine, hold.' The ideas expressed by each of these words may be further increased according as the verb is used transitively or intransitively, and, of course, each meaning may shade off into many others. The same word, indeed, may express ideas that have come through different lines of development. It is therefore not possible to tell, in every case, just how a particular signification arose.

To begin with the meaning 'swell,' we may mention as derivatives of *tūer-*: Lat. *torus* 'swelling, bulge, brawn, bed,' for **tūoros*, like *tesqua* < **tūesquā*, Brugmann, Grd. I² 321; OE. *þeor* 'inflammation'; Lat. *turgeo* 'swell'; OE. *prēat* 'crowd, troop, violence, threat,' *prūtian* 'swell with pride or anger, threaten,' ON. *prūtenn* 'swollen,' MHG. *strotzen*. From 'swell' developed 'crowd, thrust' in the related Lat. *trūdō* 'thrust,' Goth. *prīutan* 'urge, trouble,' OHG. *driozan*, etc. The Lat. *trū-* and the Germ. *prü-* in this root *trūd-* may come from **turd-*. Cf. Brugmann, Grd. I² 260, where OE. *prȳp*, ON. *prūðr* are compared with Lith. *tvirtas* 'firm,' *tveriù* 'hold.' The meanings of OE. *prȳp*, 'strength, might, troop, host, body (of water), copiousness,' come much better from the original meaning 'swell.' Notice also OE. *prymm* 'multitude, host, strength, renown,' Lat. *turma*, Fick, VWb.⁴ I 449.

That the Germ. root *prü-t-* came from *tūr-d-* is shown by the development of OE. *pweran*. The participles are *pworen*, *puren*, *præen*, *proren*. Of these *puren* and *præen* are from pre-Germ. **turonós* and **tūrónós*, while *pworen* has introduced its *w* from *pweran*, and *proren* is a blend of **poren*, the original of *pworen*, and *præen*. The form *profen*, which is also given, is either from an enlarged root **tuerp-* or **tuerbh-*, or else the *f* is a late writing for *w*, which is more probable.

It is impossible to say whether, in certain cases, this *trū-* (*prü-*) is from *tūēr-* or *ter-*. For example, OE. *prēapian* 'rebuke,'

prīepel 'instrument of punishment' may be the derived root *tǔēr-ð* in Lat. *turba*, etc. Of course the ablaut in that case, as in Goth. *prīutan*, etc., is secondary.

It is quite possible that Lat. *trūdō*, Goth. *prīutan* may be from a root *trū-*, *treu-* from *ter-*, just as *srey-* from *ser-*. In that case the two Germ. roots *prū-*, from *tǔēr-* and *treu-*, have fallen together. Germ. *prū-*, in the sense 'swell,' goes back, I should say, to the root *tǔēr-*. In the sense 'press, oppress' it may represent *treu-*. In any case we may compare OE. *prēa*, OHG. *drō* 'threat,' OE. *prēan* 'rebuke, reprove, oppress, punish, threaten,' with Gk. *τρώω* 'wear out, distress, vex.' It is the ablaut, however, and not the meaning, that causes a doubt.

Germ. *prū-* < *tǔēr-* occurs, in all probability, in OE. *prūh* 'water-pipe, trough; basket, coffin,' OHG. *drūh* 'fetter, trap,' from which MHG. *driuhen* 'catch,' OHG. *drucchen*, OE. *pryccan* 'press,' ON. *prūga* 'press.' All of these I derive from a pre-Germ. **trū-q̃o-* < **tǔǣ-q̃o-* from the root *tǔēr-* in the derived signification 'entwine, bind in, confine, hold,' and compare with Gk. *ταπτός* 'basket,' *σάπτος* 'chest,' and further, with Prellwitz, with *σορός* 'urn to hold the ashes of the dead, coffin.'

That *tǔēr-*, the base of the various groups, is one and the same is apparent from a mere glance at the intertwining meanings in the different languages. The most common meaning, it will be seen, is 'whirl, turn,' from which comes either 'hasten, rush' or 'turn, form' or 'turn, roll up, entwine, confine' or 'turn, stir, confuse.' And all of these develop, as explained above, from 'swell, sway.' As examples of this varied development may be given: Lat. *torus* 'a swelling' (cf. above), Gk. *σωρός* 'heap' (Prellwitz), Germ. *prū-* in OE. *prȳþ*, *prūtian*, etc.; OHG. *dweran* 'whirl, stir, mix,' OE. *þweran* 'stir, churn, beat (metal), forge,' ON. *þuara*, OHG. *dwiril*, OE. *þwirel*, Lat. *trua* 'a stirring spoon,' *trulla* 'ladle' (Noreen, UL. 224); Gk. *τύπος* 'cheese,' *τύπέω* 'stir up, make cheese,' with which compare again OE. *þweran* 'stir, churn,' *þwære* 'a churn, olive press,' Serv. *tvoriti* 'make, form' (e. g. cheese), *tvorilo* 'cheese-mould,' OSl. *tvoriti* 'make,' *tvorŭ* 'form,' Lith. *tvėrti* 'enclose, hold,' *su-tvėrti* 'create' (Schade); MLG. *dweren* 'run about,' Skt. *tvārate* 'hastens,' *turānas* 'hastening,' Gk. *ὀτρύνω* 'urge on,' *ὀτραλέος* 'nimble' (Brugmann, Grd. I² 260); OE. *ā-prȳd* 'taken away,' cf. Lith. *tvėrti* 'seize.'

The meanings as given above show a regular development, and it is impossible to draw any hard and fast line between the various

significations. For example, OE. *þrūh*, in the sense 'water-pipe, trough' may be rather from the original meaning 'swell, gush forth,' as perhaps also in Gk. *σῦρ-ιγξ* 'pipe,' Skt. *tur-ṇāṣa* 'cata-ract.' Compare also Gk. *συρμα* 'emetic' (and *τρίξ* 'must, dregs, dross,' *τάρπανον* 'vinegar'?).

To *tuēr-* belong Goth. *þwairho* 'angry,' i. e. 'cross,' OE. *þweorh* 'adverse, perverse, angry,' OHG. *dwerah*. Cf. Brugmann, Grd. I² 540, and Kluge, Et. Wb., s. v. *Zwerch-*. Perhaps with Kluge we may add here Lat. *torqueo*. This, then, would be from the same root as Gk. *ταρός*, *σάρπος*, OE. *þrūh*, OHG. *drūh*, etc., as given above. We might compare further Gk. *τραπέω* 'tread grapes,' like Lat. *torcular* from *torqueo*. A stem *þwera-* with a similar meaning occurs in ON. *puerr*, OHG. *twer* 'crosswise.' Just as 'wine-press' has developed from *tuēr-q-*, so from the simpler root *tuēr-* comes OE. *þwære* 'churn, (olive-)press.' Here also belongs Gk. *σπα-πους* 'having turned-out feet' (cf. Prellwitz, Et. Wb.), and here I should place *τρά-πεζα* 'table.' There is no proof that this is for **τ(ε)τρα-πεζα* 'four-footed,' as usually explained. Indeed, its use points the other way. It may be any flat surface, as 'the crossbench in which the mast is fixed,' 'a tablet for inscriptions,' etc. If we derive the first syllable *τρα-* < **tuēr-* from the root *tuēr-*, *τρά-πεζα* was named from the fact that it consisted of a plank across supports, 'a thwart, transtrum.' This *τρα-* we may compare with OE. *proc* < **tuēr-go-m* 'piece of timber on which the plough-share is fixed' and also 'table.'

Other examples of derivatives of *tuēr-* are: OE. *þwearm* 'cutting-instrument,' cf. *þweran* 'beat (metal), forge'; *ge-þwære* 'harmonious,' primarily 'turning together'; OE. *þyrs*, ON. *purs* 'giant, demon,' perhaps Gk. *τύραννος* < **τυρασνος*, from *tuēr-* 'swell, become large, powerful'; Lat. *turiō* 'sprout,' *tuēr-* 'swell, spring up'; Lat. *turunda* 'ball of paste, roll of lint,' *tuēr-* 'roll up'; OHG. *stōran* 'destroy,' OE. *styrian* 'stir, excite,' OHG. *sturm*, OE. *storm* 'storm, uproar, battle,' cf. OE. *þrymm* 'strength, troop,' ON. *þrymr* 'noise,' Lat. *turma*, Gk. *συρμός* 'anything that tears along with violence,' *σύρω* 'treat with violence, drag along,' OHG. *dweran* 'turn rapidly,' etc.; OE. *ge-þwēor* 'curds,' cf. *þweran* 'churn,' Gk. *τυρός* 'cheese'; OE. *protu* < **tuēr-dā-* 'throat,' perhaps in the sense 'swell, gush forth, spout,' the throat being a 'spout'; possibly here Gk. *τράχηλος* 'throat' from **tuērgh-*, cf. Lat. *turgeō* 'swell,' from which meaning would come 'gush forth.' OE. *printan*, MHG. *drinden* 'to swell' probably represent a

Germ. root **prunt-*, a nasalized form of *prūt-*, as in OE. *ā-prūtan* 'to swell,' ON. *prūtenn* 'swollen.' The pres. *printan* was re-formed from the part. *pruntan*.

A related root *tuel-* occurs with similarly developed meanings. Examples are: Gk. *τύλη* 'swelling, lump, pad, cushion' (cf. Lat. *torus* from *tuer-*), *τυλίσσω* 'roll up,' Skt. *tūlam* 'tuft,' OChSl. *tylŭ* 'neck.' Cf. Prellwitz, Et. Wb., s. v. *τύλη*. OChSl. *tylŭ* may have developed through the meaning 'turn' or 'spout.' In the latter case we may compare OHG. *dola* 'pipe, drain,' Gk. *σωλήν* 'pipe, channel' (Brugmann, Grd. I² 310), and also ON. *þylr* 'noise,' *pulr* 'speaker,' OE. *ge-þyll* 'breeze,' *þyle* 'orator, buffoon, jester.' Cf. under *tuer-* OE. *prūh*, Gk. *σῦριγξ*, *σῦρίζω* 'pipe, whistle.' To *tuel-* certainly belong Gk. *σᾶλος* 'swell, surge, rolling, disquiet,' *σαλᾶκων* 'swaggerer, boaster,' which Prellwitz leaves doubtful, and probably also *συλάω* 'take away,' *σῦλον* 'booty.' This meaning developed the same as in Lith. *tvėrti* 'seize.' From *tuel-* in the sense 'swell, spring forth, shoot up' come words for 'sprout, shoot, peg,' like Lat. *turiō* from *tuer-*. Such a meaning we find in Gk. *τύλος* 'lump, knob, knot, wooden nail or bolt used in shipbuilding, a spindle.' With this compare Lith. *tul̃is* 'eine dille am wagen, ein stecksel in der achse des wagens, ein stecksel in der seite des ruderkahns zum festanlegen des grossen ruders'; OE. *þol* 'thole, oar-peg, rowlock,' ON. *pollr* 'sapling, thole.' Here perhaps also NHG. *dille*, *tülle*, MHG. *tülle* from OHG. **dulli*, stem **dulja-* < **tuljo-*, like Lith. *tul̃is*. This stem **tuljo-* would mean 'belonging to a peg or stake,' or 'a collection of stakes,' which would give the double meaning of MHG. *tülle*. Or the double meaning could come from the original force of *tuel-* 'swell, spout out' and 'swell, spring forth,' as in Gk. *σωλήν* 'channel, pipe' and *τύλος* 'peg, bolt.' MHG. *tülle* would, in case it comes from the root *tuel-*, be connected with OHG. *dola* 'pipe, drain.' Cf. Wilmanns, DGr. I, p. 107. Perhaps from *tuel-* 'swell' with the developed meaning 'shoot out, beam, gleam' may come Gk. *σελας* 'light, brightness.'

Under *teus-*, *tues-* the primary meaning is also 'swell,' as Skt. *tavas-* 'power,' Goth. **þwasts* 'strong, secure,' from which *ga-þwastjan* and *þwastþa*. Cf. Prellwitz, Et. Wb., s. v. *σάος*. From 'strong, powerful' may develop a verb 'overpower,' so we may add here OHG. *thwes-ben* 'destroy, extinguish.' This brings us to OE. *pēostre*, *piestre* 'dark,' *ge-þuxod* 'dark' (from **-þusc-*), OLG. *thiustri*. The idea 'empty, desert' in Lat. *tesqua*, Skt. *tuccha-* 'empty, void,' OChSl. *tŭštŭ* 'empty,' *is-tŭštiti* 'evacuate,'

tūšteta 'damnum' (cf. Brugmann, Grd. I² 321; Miklosich, Et. Wb.), is closely allied to that in *thwesben* and in *pēostre*. This idea may have originated as I suggest or perhaps rather from 'swell, gush forth, empty.' However it arose, we may compare further OE. *post*, OHG. *dost* 'dung.' Cf. *is-tūštiti* above, and for meaning Lat. *alvum evacuare*.

From 'swell, fill, satisfy' come Skt. *tuṣyati* 'is satisfied, pleased, become quiet,' *tuṣṭi* 'satisfaction,' *tūṣṇīm* 'silently.' For this double development from 'swell'—'become empty': 'become full'—compare Skt. *ḡvāyati* 'swells; becomes empty, hollow': 'becomes full, strong.'

From 'swell, spring up, spring forth, be excited, excite' developed the meanings in the following: ON. *þysia*, *þyria* 'rush forth,' *þyss*, *þausn* 'tumult,' OE. *þys* 'storm,' OHG. *dōsōn*, MHG. *dōsen* 'tosen,' *diusen* 'become confused; pull, worry,' OChSl. *tūštati* 'urge,' *tūštivŭ* 'busy, active.' But slightly different from these in development are Lith. *tvaskinu* 'beat violently,' *tvaskoju* 'flicker,' *tvasku* 'gleam; chatter.' Perhaps here OE. *pwastrian* 'whisper.'

From 'swell, exhale' comes Lat. *tūs* 'incense,' with which compare OHG. *dosto* 'wild thyme.' Phonetically the same is MHG. *doste* 'tuft, bunch.' This is perhaps rather from the idea 'swell, grow.' Compare OE. *þūf* 'tuft,' below.

Teup- (*tuēp-*), *teubh-*, *teub-*. Here occur the usual significations. Lat. *tūber* 'swelling, tumor, excrescence, mushroom' may perhaps be from **tūbher-* rather than **tūmr-*, as explained by Brugmann, Grd. I² 369. We may at least assume the meaning 'swell' here as in the other groups. Possibly here belongs Lat. *teba* 'hill,' from **tūebā*.—From 'swell, spout out': Lat. *tubus* 'water-pipe, trumpet,' *tuba* 'trumpet,' and probably *tibia* < **loubia* 'pipe, flute, shin-bone.' Compare *līber* < **loub-*, Brugmann, Grd. I² 107.—From 'swell, grow': OE. *þūf* 'tuft, banner,' *ge-þūf* 'leafy, luxuriant,' *þūft* 'thicket,' *þūfel* 'bush, thicket,' **tūp-* or **tūbh-*. Here perhaps Lith. *tūba*, *tūbà* 'felt.'

The root *teup-* occurs in the sense 'bend over, cower.' This probably developed from 'spring forth, project' and then 'cower' as in Lith. *tursóti* 'mit vorgestrecktem Hintern dastehen, kauern.' This root *teup-* appears in Lith. *tupėti* 'crouch, cower,' OE. *poft*, OHG. *dofta*, ON. *pofta* 'rower's bench,' OE. *ge-pofta*, OHG. *gi-dofta* 'companion,' Goth. *þiuþs* 'thief,' etc. Cf. Kluge, Et. Wb., s. v. *Ducht* and *Dieb*. Here too, with prefixed *s-*, belong

OE. *stūpian* < **stūpn-* 'stoop, curve downwards,' ON. *stūpa*, ODN. *stuypen* 'stoop,' MHG. *stopfen* 'conceal,' *stüpfen* 'depart secretly,' OE. *ā-stiepan* 'bereave, deprive,' OHG. *stiuſen* 'bereave,' *stiof-*, OE. *stēop-*, ON. *stiup*, ONorw. *stýp-* and *stýf-* 'step-.' The ONorw. *stýf-* shows that the *-p-* in the above group goes back to pre-Germ. *-pn-*. If *tup-* 'stoop' and *tup-* 'steal' go together, certainly *stup-* 'stoop' and *stup-* 'conceal, deprive' should also be connected. We may arrange the words in the order in which the meanings developed, as follows: Lith. *tupėti* 'crouch, cower,' OE. *stūpian* 'stoop'; MHG. *stopfen* 'conceal,' *stüpfen* 'depart secretly'; Goth. *piubjō* 'secretly,' *piufs* 'thief'; OE. *ā-stiepan* 'deprive, bereave'; *stēop-* 'step-.'

The roots *teut-*, *teud-*, *teudh-* are like the others in meaning. Examples are: OHG. *diozan* 'swell, rise, roar,' OE. *þēotan* 'howl,' MHG. *dieze* 'cataract,' OHG. *duz* 'flood, torrent, noise,' Skt. *tudāmi* 'thrust,' Lat. *tundō*, Goth. *stautan*, Gk. *Τυδεις* 'Hammer,' OE. *ā-þjtan* 'expel.'

The *s* in Goth. *stautan* is supposed to have belonged originally to the root. I think it was rather an addition which is due to its having taken on the meaning 'shove, thrust.' Other words of similar import which might have caused *teud-* to become *steud-* are Goth. *stiggan*, *-stiggan*, *-skiuban*, *slahan*, etc.

'Swell' must have been the original meaning, for from this it is easy to explain the other significations. If we start with 'strike, beat,' we should hardly get to 'swell,' but the reverse development is plain to see. Thus: 'Swell; spring forth; cause to spring forth, thrust; beat,' etc. 'Strike,' as we see below under *tųeq-*, could also develop as follows: 'Swell; a swelling, knob, peg, stake,' and then to hit with such a weapon. The idea of 'noise' may arise in various ways, according to the application of the original meaning 'swell.' In OE. *þēote* 'water-pipe, channel, torrent, cataract' the primary force of the root is very evident. It proves also that the meaning 'pipe, tube' occurring so frequently in derivatives from the root *tū-* meant primarily 'spout,' that from which something spouts out, and not 'hole.' The idea of 'hollowness' might and did arise, but that was secondary.

From a pre-Germ. *tųēt-* comes OHG. *ki-thuuathit*, gl. K., *ca-duadit*, Pa., 'exaggerat,' i. e. 'swell, heap up.' From a similarly formed *teut-* comes Goth. *piuda* 'people,' from 'swell, grow.' Cf. OHG. *liotan* 'grow': *liut* 'people.' Here or to *teudh-* belongs OE. *þoden* 'whirlwind, whirlpool,' from 'swell, rise, roar,' as in

OHG. *diozan*, *duz*. A nasalized form of this root appears in OS. *bi-thwindan* 'contendere,' Ess. gl., and perhaps in OE. *þindan* 'swell, be angry,' with secondary ablaut formed from the part. *þunden*. To *tuēdh-* 'swell' may be referred Gk. *σάθη* 'ἀνδρὸς αἰδοίων,' Prellwitz, Et. Wb., and with this we may compare Lat. *testis* < **tuēdh-stis*, or *testis* may be from the root *tuēs-* 'swell.'

The root *tuēq-* shows the same variation in meaning. Thus: Lith. *tukti* 'become fat,' *táukas* 'fat,' Lett. *tukt* 'swell, get fat,' OHG. *dioh*, OE. *þēoh* 'thigh' (Schade, Wb., s. v. *dioh*); Gk. *σῶκος* 'strong' (cf. Prellwitz, Wb.), OE. *þyhtig* 'strong.' As in Lith. *tvėrti* 'enclose' and Gk. *τυλίσσω* 'roll up,' so here we find the meaning 'enclose, confine' in Gk. *σηκός* 'fold, stall,' *σάπτω* 'press upon, pack, load,' OHG. *dwingan* 'compress, repress,' *dūhen*, OE. *þȳn* 'press.' (Cf. Brugmann, Grd. I² 311, and Kluge, Et. Wb., s. v. *zwingen*.)

We see here how the various significations branch out and intertwine. For example, the meanings of *dwingan* could come from 'enclose, confine' or from 'cause to swell, stuff.' The latter seems to be the case with OHG. *dwang* 'constipation.' At any rate, Lith. *tvenkiū*, *tvėnkti* 'cause to swell, dam up' corresponds better phonetically with OHG. *dwingan* than does Gk. *σηκός* < **tuāgos*. Cf. Prellwitz, Et. Wb., s. v. *σάπτω*. This is a good example for the development of the meanings 'compress, repress, suppress' from 'swell.' Notice also OE. *þȳn* 'press, stab.' This shows us the connection of this Germ. root further with OChSl. *tykati* 'pungere, tangere,' *tūkalo* 'cuspis' (mark this), *tūknati* 'pungere, pulsare,' *is-tukati* 'sculpere,' Gk. *τυκίζω* 'dress stones,' *τύκος* 'pick, hammer, battle-ax,' *τυκάνη* 'flail.' Cf. Prellwitz, Et. Wb., s. v. *τυκάνη*. The meanings we have here develop also from 'swell,' as follows: 'swell; anything swollen; lump, knob, point.' From this, then, were formed denominatives signifying 'to strike with a lump, knob, point,' that is 'to beat, prod, stab, cut.' For this development compare Gk. *τύλη* 'any swelling or lump,' *τύλος* 'knob, knot, wooden nail, bolt,' and Germ. *drepan* 'strike, slay,' above.

From OE. *þȳn* 'press, stab' we may infer a pre-Germ. **tūko-* or **tūnko-* 'swelling, knob, point, peg,' corresponding to Gk. *τύκος*, OChSl. *tūkalo*. Here I should add MHG. *zwec*, which is doubtless for **twec* from OHG. **dweck* 'zweck,' pre-Germ. **tuēknó-*. In MHG. *zwiken* 'nail, fasten'; 'pull, twitch' two roots have fallen together, Germ. *þwekk-* and *tuēkk-*. This

division I make not on account of the meaning, but because of OE. *twiccan* 'twitch,' which can not be separated from MHG. *zwiken* 'twitch.'

To *tueq-* belongs also OHG. *thungida* < **tunq-* 'instar, similitudo.' Compare OChSl. *is-tukati* 'sculpture,' *is-tukanŭ* 'idolum.'

The same development of meaning occurs in the root *tuer-*, as in OChSl. *tvoriti* 'make,' *tvorŭ* 'form, shape.'

From *tueq-* in the developed sense 'strike, stroke, rub' comes Goth. *þwahan* 'wash.' Compare OChSl. *tykati* 'pungere, tangere,' and notice the meanings in Germ. that point back to 'stroke, rub': OE. *þwēan* 'wash, anoint,' *þwēal*, *þwæhl* 'washing, ointment,' OHG. *dwahila* 'manutergium.' Cf. author, Jour. Germ. Phil., vol. II, 227 f.

From the meaning 'enclose' as seen in Gk. *σηκός* 'fold,' OHG. *dwingan*, etc., we come to 'protect, cover,' as in Skt. *tvac-*, *tvacas* 'covering, hide, skin,' Gk. *σάκος* 'shield.' Cf. Brugmann, Grd. I² 310. Perhaps more closely connected here than with *dwingan* are OE. *þwang* 'thong,' *þweng* 'band,' ON. *þwengr* 'thong.'

Other examples are: OChSl. *tŭkati* 'weave,' primarily 'strike the web,' as in Gk. *κρέκω* 'strike, beat : weave'; Gk. *σῆκωμα* 'weight, sacred enclosure,' cf. *σῶκος* 'strong' and *σηκός* 'enclosure'; OE. *ge-puhtsum* 'abundant,' cf. *þyhtig* 'strong'; Skt. *tōkā* 'creation, progeny,' *tūc* 'progeny,' *tvakṣati* 'forms, fashions,' cf. Gk. *τυκίζω*, etc.

Other roots ending in a palatal or velar: Skt. *tōṣatē* 'drip'; *tīj* 'quick, strong,' *tuj* 'move violently, swing, urge, thrust,' with which compare OE. *þocerian* 'run about' and the nasalized Skt. *tvāṅgati* 'leaps.'

Now, if the roots *tuer-*, *tuel-*, etc., do not come from *tu-* 'swell,' there is at least no semasiological reason for thinking the contrary. In fact, if that were the only consideration, the evidence would be altogether in favor of connecting them. Whatever specialized meaning we take from any one root, we can find its parallel in most of the other roots considered here as outgrowths of *tu-*. It is evident, therefore, that the signification of a word is a variable element, and can not of itself be used to prove or disprove an etymology.

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